

*Of the Immortality of the Soul.*

A  
**SERMON**  
Preached before the  
**KING and QUEEN.**  
AT  
**WHITE-HALL.**  
UPON  
**PALM-SUNDAY, 1694.**

By the Right Reverend Father in God,  
**JOHN**, Lord Bishop of **NORWICH.**  
*Moore*

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The Bishop of *Normwich's*

S E R M O N

OF THE

IMMORTALITY of the SOUL,

Before the

KING and QUEEN

AT

WHITE-HALL,

On *Palm-Sunday*, 1694.

---

of the University of the South

MEMORANDUM

TO THE HONORABLE

THE SECRETARY



W. H. H. H. H.

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OF THE  
IMMORTALITY of the Soul.

St. MATTH. X. v. 28.

*And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell.*

**W**HEN our Lord was about to send his Disciples forth into the World to preach the Gospel, he thought it just and necessary to speak of the Dangers unto which they certainly should be exposed by doing their duty, and to prepare their minds against them; so that they might neither be surpris'd by Tribulations and Sufferings when they came, nor sink under them.

And to enable them to deal with the most malicious Enemies of his Holy Religion, he commands them to furnish their Souls with two excellent Virtues, Wisdom and Innocence. They were to be wise as Serpents, and as harmless as Doves. As Wisdom would cause them to decline and avoid

all needless hazards and difficulties; so Innocence would make them gentle, and meek, and tender-hearted, and not apt to revenge injuries.

But then that true Wisdom which would secure them from running into unnecessary danger, would likewise prompt them readily to encounter and submit to those pains, troubles, and hardships, which were necessary to establish the Heavenly Doctrines of their Master; to endure small evils, to escape greater; and to lay down their lives, rather than have both Soul and Body destroyed for ever. And it must be a mighty encouragement to undertake the Office of Preaching the Gospel, which Christ had allotted them, that the cruelty of their fiercest Opposers could extend no farther than the body: whereas that God, whose message they were to Publish, could destroy both Soul and Body. And fear not them which kill the body, &c. From which words we may deduce several Observations;

(1.) That the Soul and Body are distinct Beings.

(2.) That after the dissolution of the Body, the Soul doth live in the separate state.

(3.) That nothing less than the Almighty Power of God can destroy the Being of the Soul.

We have a Noble Argument before us, and which the Infidelity of our times hath render'd very necessary. It is our Soul, which makes us like God

God; and Superior to other Creatures; and its subsistence in the boundless Eternity, which shall succeed our short abode in this World. In treating whereof, I shall endeavour to avoid all needless Speculations, and confine my self to those Arguments, which seem most clearly and strongly to prove the great Truths contained in the Text. The Propositions I chiefly shall insist upon at this time, are these two:

(1.) That the Soul and Body are distinct Beings.

(2.) That after the Dissolution of the Body, the Soul doth exist and live in the separate State.

(1.) That the Soul and Body are distinct Beings. The very Argument our Lord uses to persuade the Disciples not to fear those who can kill the Body, rests upon this Supposition, That the Soul and Body are Beings distinct one from another. For if Men had no Souls; or if the Soul was not a different thing from the Body; or if other Men had as much Power over the Soul as the Body, there would be no Force in his Reasoning. But to make this Truth the more evident, I shall draw Arguments from these three heads.

(1.) From the distinct Properties of the Soul and Body.

(2.) From the Incapacity of Matter to think.

(3.) From the difference every where supposed in Scripture between the Soul and Body.

(1.) From

(1.) From the distinct Properties of the Soul and Body. Now if we will give our selves leave a little to contemplate our own Nature, we shall discover in us Powers, Qualities, and Actions, which are peculiar to the Soul, and quite different from the Affections and Qualities which belong to the Body. Essential Properties of the Soul are to think, to understand, to will, to consider, to judge, and the like. But Inseparable Properties of Body, are length, breadth, thickness, size, shape, &c.

But as these things may be esteemed Essential, some to the Mind, and some to the Body; for if either you sever Thinking from the Mind, or Extension from the Body, you can have no Conception or Apprehension of the one, or the other; So they are very distinct, not having the least Affinity each with other; thus Consideration, Remembrance, Judgment, Liberty, Conscience, have no Relation unto Body, and do not enter into the Notion and Idea of it; neither doth Length, Breadth, Size, Figure, Hardness, Softness, enter into the Conception of a Soul; for we never speak of the length, or the shape, or the bulk, or the colour of our Thoughts, since that would be absurd Speech, by which we could mean nothing.

So that it is manifest, our Souls are distinguished from our Bodies by Properties, which are peculiar and essential to each of them; and that we have

as clear, full, and distinct Apprehensions of the Attributes that are Essential to the Soul, as of those which are inseparable from the Body. For does not every Man as plainly comprehend what is meant by Thinking, Considering, and Judging, as by Dimensions, Motion, and Divisibility in Bodies? 'Every Man judges (says *Atticus Platonius*) Euseb. præp. Lib. xv. p. 810. that they are the Properties of the Soul, to deliberate, to consider, and after any manner to think. For when he looks upon Body, and its Powers, and likewise concludes, that those kind of Operations cannot belong unto Bodies, he presently yields that there is in us some other Thing, which does deliberate or advise, and that is the Soul.

(2.) I argue that the Soul and Body are distinct Substances from the incapacity of matter to think. All we know of the Nature and Qualities of Matter, we learn from its Operation on our Senses; for further than it acts upon some of our Senses we have no notice of it. But Matter can no other way work upon our Senses, but by motion, which is the Cause of all that variety, which shews it self in bodies. If then Matter can perceive and think, and all the Effects and Changes in Matter be wrought by Motion, then unto Motion must be ascribed Thought

B

and



and Perception. But as nothing is more unlike than Corporeal Motion and Cogitation, so it is unconceivable how one should be the cause of the other, that is, how stupid matter by any degree of Motion communicated to it, should acquire a Power to consider, reflect, and remember.

The *Epicureans* indeed, who hold the Soul corporeal, to explain how Matter may perform the Functions of the Mind, do teach that the Parts of Matter which go to making a Soul, are light and small, and of a globular or round Figure. Just as if a massy piece of Lead, when melted and form'd into Bullets, was in a nearer capacity to think, meditate, debate, and act like a Soul. But I appeal to the common sense of Mankind, whether that Philosopher has a right to call any Legendary Tale into question, who can believe that little balls of Matter, by being briskly moved, can come to have Understanding, Will, and Judgment.

Surely they ought to doubt of nothing, who can be perswaded that small Bodies round, or of any other shape, should by jostling and moving one against another, be endued with Reason and Wisdom, and a Talent to dispute concerning the Nature of their own Beings; to raise Questions, whether they are Matter or Spirit, bodily or incorporeal

corporeal Substances? And not only yield to, or resist the impressions of Objects present to them, according to the acknowledged Laws of Motion, but also reflect on the times long since past, and meditate on those which are to come, nay, stretch out their consideration to infinite Space, and eternal Duration.

But as the *Epicureans* would rid us of our Difficulties by assigning the Figure of the Parts, which compound a corporeal Mind; so the *Stoicks* would make the thing intelligible by describing the kind or sort of Motion which causes Matter to think. Now it's their Doctrine that the Soul is Fire, and consequently, that it performs its Office by such motion as is in Fire.

But this is strange Fire which gives us Understanding, and yet no Light, whereby we may any whit more easily conceive in what manner it is possible for Matter to think. For who can shew so much as the shadow of an Argument to move a sober Man to conclude, That there should be Reasoning Powers and Faculties any more in a Fire of Coles, than in a lump of cold Clay; or that a Log of Wood should get sense and understanding by being put into a Flame \*. If Materialists will make their Senses, to which they so often appeal, the Judges, they must confess, That the Natural Effect of Fire is to separate and rend the Parts of

\* Sive anima, sive ignis sit animus, eum jurem esse divinum, Cic. Tusc. quest. lib. 1.

Bodies asunder, which action can bear no faint resemblance to the Thoughts, Deliberations, and Judgments of the Soul, nor to that freedom of Will with which it either sets its Faculties on work, or stops them.

These are some of the gross and nauseous Absurdities, which unhappy licentious persons are forced to cram down, who yet are so nice and squeamish, as not to yield their Assent to any Truths of Religion, for which there is not Mathematical Proof or Demonstration.

\* *Aristoteles longe omnibus (Platonem semper excipio) prastans & ingenio & diligentia, cum quatuor illa genera Principiorum esset complexus, a quibus omnia orirentur, quintam quandam naturam censet esse, a qua sit mens. Cogitare enim, & providere, & discere, & docere, & invenire aliquid, & tam multa alia, meminisse, amare, odisse, cupere, timere, angere, latari, hac & similia eorum, in horum quatuor generum nullo inesse putat. Cic. Tusc. quest. lib. 1.*

\* *Aristotle*, a man of most profound Judgment, and penetrating Thoughts, who was of opinion that every thing under the Sun was compounded of the four Elements, observing that the Faculties and

Operations of human Souls were so remotely distant from all the *Phænomena* or Appearances of Bodies, was compelled to believe, that there was a fifth Essence or Element, of which only Souls were formed. To remember the past, to consider the present, and provide for the future; to encrease our own Knowledge, and to improve others, and such like; all the products of a thinking faculty, were things in the Opinion of this great

great Philosopher, not possible to be accounted for by the Affections and Modes, and Qualities of matter \*.

My dear Friend,  
have not  
you and I  
concluded

an hundred times, that how much soever we strained our Understanding, we could never conceive how from Insensible Corpuscles there could ever result any thing sensible, without the intervention of any thing but what is Insensible; and that with all their Atoms, how small and how nimble soever they make them, what motions and figures soever they give them, and in what order, mixture, or disposition they range them; yea, and whatever industrious hand they assign them for Guidance, they would never be able (still supposing with them, that they have no other properties or perfection than those recited) to make us imagin how thence could result a Compound, I say not that should be Reasoning like a man, but that should be merely Sensitive, such as may be the vilest and most imperfect worm on earth. How then dare they pretend that they will make it out, how thence can result a thing Imagining, a thing Reasoning, and such an one as shall be the Imaginations and Ratiocinations themselves. Mr. Bernier's Letter of Atoms and the mind of man, p. ult.

(3.) The Soul and Body will appear distinct Substances from the difference every where supposed in Holy Scripture between them. To shew which, I begin with the Creation of Man. And Gen. c. i. v. 26. God said, Let us make man in our image, after our likeness. But man is not like God in respect of his Body, because God hath no body. Besides, the body in its nature is divisible and corruptible: but God without change or decay is eternally the same, a Being for ever infinitely perfect. The similitude therefore between God and Man must be with relation to the Soul, which is a Spirit as God is a Spirit.

The

The distinction between Soul and Body may also be observed from the manner wherein God created Man. *And the Lord formed man of the dust of the ground, and breathed into his nostrils the*  
 C. 2. v. 7. *breath of life, and man became a living soul.* His Body was made of the Earth, but his Soul which gave life to it, came immediately from God.

\* J. Philo-  
 ponus de  
 Mund.  
 Creat. p.  
 21. \* The Soul therefore was not created of the same Substance, nor together with the Body, but of one better and more Divine, as the Scripture shews. For of the brute Creatures void of Reason, it says, That the Water brought forth some, and the Earth others; but of Man, that God breathed into him the breath of Life. Manifesting thereby that he had an Intellectual and Rational Nature, more noble than that of Brutes, and near of kin to the Divine Beings above.

Accordingly also Solomon pronounceth, that at the hour of death, *The spirit of man goeth upward, and that the spirit of the beast goeth downward to the earth.* In which Author, the wisest of men, (if his Authority may be of any weight) there is another Passage that demonstrates the Soul and Body to be distinct Substances, and puts the matter beyond a possibility of a contradiction. Then  
 Eccl. 3. 21. Cap. 12. 7. *shall the dust return to the earth as it was, and the spirit*  
 rit



rit shall return to God who gave it. 'The  
'Soul of the dead remain uncorrupt-  
'ed. For God lends men the Spirit,  
'and 'tis his Image: But the Body  
'we have of the Earth, and we all  
'being dissolved into it, shall be  
'dust; but Heaven shall receive  
'the Spirit.

Ψυχὰὶ γὰρ μένουσι ἀκέραιοι ἐν  
φθιμένοις.  
Πνέυμα γὰρ ἐστὶ Θεοῦ χεῖρες  
δυνάμει καὶ εἰκόν.  
Σῶμα γὰρ ἐκ γαίης ἐχέμεν, καὶ  
πάντες ἐς αὐτὴν  
λυόμενοι κόνει ἐσθμεν.  
ἀνὰ πνέυμα δὲ ζήν.

Phocylid. Poem.

Ἀνθρώποι πολλοὶ διὰ τὸ  
σῶμα ζήντες, ἀθάνατοι δὲ διὰ  
τοῦτο, καὶ ἐσθμεν ἄνθρωποι.  
Trifmegift.

In pursuance of our Argument it may here  
be proper to observe, how difficult it will be for  
them, who maintain that the Soul is only a mode,  
accident, or quality of the Body, to give a ratio-  
nal account of Christ's words in our Text: *Fear  
not them which kill the body, but are not able to kill  
the soul, &c.*

According to these Philosophers other men  
may kill the Body, but are not able to hurt the  
Accidents and Qualities of the Body, which they  
are pleased to call the Soul. And yet it is most  
certain, that men only can destroy the Accidents  
and Qualities in Bodies, but cannot destroy their  
Substance, which after all force used to it,  
will still subsist in other forms and shapes. In-  
somuch as they quite invert our Saviour's Doctrine,  
it following manifestly from their Assertions, that  
men have only power to kill the Soul, that is, to  
destroy the Modes and Accidents in the Body, but  
can

can do no injury to the Body or Substance it self.

Luke c.  
23. v. 43.

In one Instance more give me leave to shew how repugnant these wild Opinions are to the Christian Religion : And it shall be in the Promise of our Lord to the Penitent Malefactor, who was crucified with him, *to day shalt thou be with me in paradise* ; which in their sense must be thus : While the Body of this Sincere Penitent was on the Cross, or in the Grave, the Modifications and Qualities of his Body were to attend our Saviour into Paradise. But I think only to name such ridiculous stuff is sufficient to confute it ; nothing being plainer than that men must either part with these Principles, or the Doctrines of their Saviour, for they can never consist and agree together.

(2.) That after the Dissolution of the Body, the Soul doth exist and live in the separate State. It appears from our Lord's words, *fear not them which kill the body, &c.* that he does rather suppose, than go to prove the Immortality of the Soul, which he took for a granted truth by them steddily believed. And therefore it was not his design to convince them, that the Soul does live after its separation from the body ; but to shew that it is such a simple and incorruptible substance, that nothing beneath Almighty Power can destroy it.

For

BUT I fear a general decay of Faith and Piety will not only justify, but make it requisite, that we should endeavour to prove that fundamental Doctrin of the immortality of the Soul, the truth whereof our Lord supposed, while he was instructing his Disciples.

(1.) The first Argument I shall use for the Immortality of the Soul, shall be from the general sense and perswasion of men, that the Soul does survive the Body. This Belief seems to be as early as the first Inhabitants on the earth; for Authors of the greatest Reputation and Antiquity, who write of the Opinions and Manners of men, do relate almost of every Country, that they thought the Soul did subsist after death.

This Perswasion prevailed among the \* Jews, not only while they were the immediate and peculiar Care of God, but hath been diligently preserved and transmitted to their Posterity; the Sect of unbelieving Sadduces being long since extinct. \* The Egyptians, a Nation famous for Invention of Arts and Sciences, are said first to have taught the Doctrine of Immortality of Souls. Which Opinion found Entertainment among all

\* Josephus lib. 3.  
Philo de Mundi opificio, de somniis de præmiis & Poenis.

Animalque prælio, aut suppliciiis peremptorum æternas putant hinc Moriendi contemptus. Hæc de Judæis Tacitus, lib. 5. Hist.

Maimonid. de fund. Legis, p. 47:  
Vide Kloss. Ben. Israel de resurrection. Moir.

\* Πρῶτοι ἦ καὶ δὲ λόγον Ἀστροπῆτοι εἰσὶν αἰσθητοὶ, ὡς ἀνθρώπων ψυχὴ ἀθανάτος ἔστι. Herodot. in Euterp.

Diodor. Bibliothec. p. 83.

Dion. Halicarn. Rom. Antiq.

p. 523, 3.

Ἀφάρτους ἡ λέγουσι καὶ ἔτοι καὶ ἄλλοι τὰς ψυχὰς καὶ ἡ κόσμον. Strabo l. 4 p. 197. id. l. 13. p. 76.

Cæsar. l. vi. p. 118. Pompon.

Mela. lib. 2. c. 2. p. 28.

Τὴν ψυχὴν καὶ ἐπιστημένον, καὶ μεταβάλλειν. Diog. Laer. præem. Segm. 11.

the Antient Inhabitants of the East ; was the Persuasion also of the old *Greeks* and *Gauls*, and *Thracians*.

\* II. i.  
Odys. λ'.

This was the Opinion of \* *Homer*, who preceded all the Sects of Philosophers, he in words, very like our Saviour's, declaring that nothing was so valuable to him as his Soul, and he makes *Ulysses* to summon before him the Souls of the dead, and to hold discourse with them. And among the old Greek and Latin Poets, scarce more than a Dissenter or two from the Judgment of *Homer* are to be found.

\* Πρῶτον εἰπεῖν φάσιν ἀθανά-  
τους τὰς ψυχάς. Diog. I. i. Segm.

24. Herod. in Euterp.

Ἐγὼ δὲ χaldeαῖος καὶ Ἰνδῶν μα-  
γὲς πρῶτος οἶδα εἰπεῖν ὡς  
ἀθανατοὺς εἶναι ἀνθρώπου ψυχὴν.  
Pausan.

Pherecydes Syrus primus dixit  
animos hominum esse æternos.

Cic. Tusc. l. 1.

Vide Menagii in Diog. Laert. li. i.  
Seg. 116. Observationes.

\* *Thales*, supposed by some the first Physiologer who treated of Nature, is supposed also first to have taught the Immortality of Souls. But as *Herodotus* does ascribe the first publication thereof to the *Egyptians*; so *Pausanias* ascribes it to the *Chaldeans* and *Indian Magi*; as *Tully* does it to *Pherecydes*, *Pythagoras's* Master; and some to others: insomuch, that this belief of the Souls future Subsistence seems so general and very ancient, that the first Writers are not able to discover the Authors of it, or fix the time of its beginning.

This also is the avow'd Doctrine of *Pythagoras*, the Founder of the Sect of *Italic Philosophers*, and of

of *Plato*, with all his judicious Interpreters, and *Plotinus*, *Amelius*, *Porphyrus*, *Proclus*, *Alcinous*. And into this List we may bring *Aristotle*, about whom

tho' there is some Controversy, yet \* *Photius* affirms, that they did not dive deep enough into his Profound Mind, who were of another Opinion. And as *Moses* relates, that after the body was formed of the Earth, God did breath a living Soul into it ; so \* *Aristotle* expressly teaches, that the Soul only enters the body from without, and is of Divine Extraction: he may also pass for a good Witness, both when he affirms that the Renowned Philosophers who were before him, believed that the Soul lived after it had left the body, and also when he says no Philosopher before him held the World to be Eternal.

That great man \* *Tully* urges for the truth of this Doctrine, Immemorial Tradition, that we have the consent of all Antiquity for it ; and that the voice of all men is the Law of Nature ; and that all are much concerned for those things, which shall take place after death.

\* Ὅτι Πλάτων, καὶ Ἀριστοτέλης, ἀθανάτων θεοῖσι λέγουσι καὶ ψυχὰς καὶ πνεύματα εἰς τὸ Ἀριστοτέλῳ πρὶν ἢ ἐμπεριέσθαι, ἀντιτίθω, νομίζουσιν αὐτὸν λέγειν. Photii Biblioth. Col. 1317.

\* Λέγει δὲ πρὶν μόνον δύσασθαι περὶ αὐτοῦ, καὶ θεῶν ὅτι μόνον. Aristol. 1. 4. de gen. animal.

\* Omni autem in re consensus omnium gentium, lex naturæ putanda est — Atque hæc ita sentimus naturæ duce, nulla ratione, nulla doctrina. — Quod si omnium consensus naturæ vox est: omnesque qui ubique sunt, consentiunt esse aliquid, quod ad eos pertinent, qui vita cesserint nobis quoque idem existimandum est. — Sic permanere animos arbitramur consensu nationum omnium. — *Tust. qu. lib. 1.*

\* *Seneca*



\* Cum de animarum eternitate differimus non leve momentum apud nos habet consensus hominum, aut timentium inferos, aut colentium, utor hac publica persuasione *Epist. 117.* Nihil aliud intercidet, quam corpus fragilitatis caducæ, morbis obnoxium, casibus expositum, proscriptionibus obiectum. Animus vero divina origine haustus, cui nec senectus ulla, nec mors, onerosi corporis vinculis exsolutus, ad sedes suas & cognata sidera recurrit. *Susserian. p. 129.*

\* Obtinuisse non minus de incorporealitate animæ, quam de immortalitate sententiam. *Macrobi. in som. Scipio. l. 1. c. 14.*

\* *Seneca* also treating of the Eternity of Souls, does affirm that he has the Publick persuasion on his side, and the consent of men, who either fear the invisible Powers below, or worship those above; and that the Soul is of Divine Original, obnoxious neither to old age nor death; and that as soon as it is set at liberty from the heavy Chains of this Body, it will return to its place in Heaven.

\* *Macrobius* declares that the Opinion hath universally obtained, as well that the Soul is an incorporeal substance, as that it is immortal.

And as the Belief of Immortality was generally received among the Antients; so men all along since have been steadfast and constant to it. For from Modern Histories, Voyages, and Travels, it is found to be the common Opinion of the World as much in these later days, as it was in

\* Ut condones mihi peccata mea, & Statuas mihi immunitatem ab inferno.

Custodi me ò adjutor meus— in hac & futura vita peculiariter in die resurrectionis. *Muhammadan. Prec. p. 18. & p. 399. Vide Hestinger. Hist. Orient. p. 254.*

old time. The \* *Turks* have so strong a persuasion both of the Resurrection of the Body and the subsistence of the Soul after it leaves the body, that not only the *Alcoran*, but their Offices of Prayer have frequent

frequent relation thereunto. The \* *Arabian* Philosophers think that a virtuous Soul, when it has taken leave of the body, shall partake of immense Pleasures and Joys, and be as the chief Angels which are nearest to God.

The \* *Chinese* hold the Soul spiritual, and separable from the body, and that after death pious Souls shall be rewarded, and bad souls tormented. They who have of late travelled in *Persia*, *India*, *Japan* and other Countries of the East, have observed the same Belief to prevail among the present Dwellers of those places: and the like accounts we have of Southern Inhabitants from them who have visited *Guinea*, and other parts of *Africa*. And though they who first touched at the *Cape of Good Hope*, either through want of time rightly to be informed, or not having Curiosity sufficient to discover the Truth, did relate the people of those Parts to have no Religion; yet we have quite another story of them from late Travellers, who with more care and accuracy have searched into those matters. And what is remarkable the first Discoverers of *America*, found the people of *Brasil*, *Canada*, *Virginia*, &c. tho. se-

\* Anima imbuta hisce perfectionibus, cum discesserit à corpore experietur in semet ipsa voluptatem maximum, & lætitiā immensam, efficieturque anima illa tanquam Angelus ex Angelis Propinquus Deo. *Proposita Sapientia Arabum Philosoph.* p. 75.

\* Joh. Mendoza de Regno *China*, l. 2. 6.

Trigautius de *Christ. exped.* apud *Sinas*. p. 102.

Linschoten *Voyag.* p. 39.

Varenius de *divers. Gent. Religion.* p. 255, 269.

Lerius *Navigat.* c. 16.

Oforii *Hist.* l. iv.

Benzo *Hist. Nov. orb.* p. 29.

Harriot. *Virgin.*

Tavernier *Persian Trav.* p. 165.

*Ind. Trav.* p. 167.

Jof. Acofta *lib.* 5. c. 7.

Rauwolf's *Trav.* p. 240.

vered

vered from the rest of the world by the vast Ocean, and with whom probably they had no intercourse in many ages to have generally the same belief of the Souls Immortality.

But after all it must be allowed, That there have been here and there some, who resolving to live wickedly in this Life, have pretended to deny a Future One: even the Christian Church hath not wholly escaped this Infection. For within its Pale some have started up, who maintain the Impious Doctrines of *Epicurus*, to the great dishonour of the Lord who bought them, and the reproch of their Holy Profession.

Of this sort of ill men about the beginning of the last Century, \* *Italy* produced

\* *Esse quandam vim in natura humana, qua cetera animantium genera destituuntur, ut neminem sensu rationis nitentem, præter Pomponatium, & assclas, dubitare arbitror. Possellus de orbis Concord. p. 114.*

O *Italia*, etiam ea hominum monstra alis, qui non satis habent esse impii, nisi etiam virus suum omnibus cæteris propinent, & cum hac pernicie in Aulas principum penetrent. *Idem ib.*

\* Concil Lateran Sessio 8. 19. Decemb. An. 1513.

a plentiful Crop, who valuing themselves more upon the Reputation of their Philosophy, than Religion; taught openly, that the Soul did perish with the body: so that it seemed necessary to have their wicked opinions condemned by a \* Council. But notwithstanding these vain-glorious persons by venting such strange Notions, hoped to

have been accounted the only Masters of Sense and Reason, yet by the judicious and strong Confutations of the worthy Men who answer'd their  
Wri-

Writings it does appear, that they were as weak Philosophers, as bad Christians.

But as those who bid defiance to God, and ridicule Religion, bear no proportion to the Bulk of Mankind, so 'tis no wonder some such should be found. For when Men abuse the liberty God has given them over themselves, and by continual Debauchery weaken and corrupt their Faculties, it may so come to pass, that they shall hardly form a true Judgment of any thing. Indeed, a Mind enfeebled and clouded with the steams of brutish Lust is no more able to contemplate the Glorious Nature of God, or to be affected with pure and intellectual Pleasures, than a Body brought into the World without Eyes and Hands, is capable to do the ordinary Works of Life.

For Men may make themselves Monsters, as well as be born so; \* but then by the Example of a few such Monsters we ought not to suffer either our Faith to be shaken, or our Manners to be perverted.

\* Quid enim est tam falsum tamque abhorrens à vero, ut non ad id probandum argumenta excogitari queant? — Neque quicquam est tam absurdum, quin dicendo probabile fieri; neque tam verum & exploratum, quin dicendo in dubium vocari, aut etiam coargui queat. *Muretus in Arist. Eth. p. 150.*

Before I part with this Head, I would observe, where Piety, and Virtue, and Wisdom, have thriven most in the Conversation of Men, and the greater good they have done to the World, so much the more firmly they have been perswaded,  
that

that their Souls should subsist after they had left their Bodies; and on the contrary, that there hardly ever were found any much disposed to scoff at Providence, and deny a Future State, who had not been infamous Livers.

Hieroc. in  
carm. Py-  
thag. p.  
165.

A Heathen Philosopher hath spoke of this Point with so much Wisdom and Piety, that I think it will be no loss of time here to present you with what he hath said, 'If Conscience awaken in a bad Man a sense of his evil Deeds, which tortures his Mind, and puts him in fear of Punishment in Hell, his only remedy is to fly to Non-entity, or Not-being; so he cures one Evil with another, supporting his Wickedness by the Destruction of his Soul. He gives Sentence of himself that after Death he shall be nothing, to fly the Penalties of Future Judgment. For a wicked Man will not have his Soul immortal, that he may not subsist to suffer punishment. He anticipates his Judge, by declaring it is fit that a wicked Soul should be reduced to nothing. But as through want of Counsel he was drawn to Sin, so through Ignorance of the measure of Things he passes wrong Judgment on himself. For the Judges of Spirits departed, framing their Sentence according to the Rules of Truth, do not judge it meet the Soul should be annihilated.

(2.) My



(2.) My next Argument shall be taken from the fears Men have of Punishment after this Life for their Sins. Sin troubles the Minds of Men in such instances, as the Law takes no notice of; and in such, which notwithstanding they are punishable by Law, yet were acted too secretly to be detected; and then also, when the Offenders having fled their Country, were out of reach of the Secular Judge. Such Persons likewise have been perplexed with the remembrance of their Wickedness, whose height and power made them strong enough to break through the Laws, and trample on them; in which several Cases there was nothing but the Natural Suggestions of Conscience to terrify them.

Now, whence can all this inward Trouble proceed, but from an invincible persuasion, that after Death will come Judgment. If any doubt this, we may appeal to disconsolate Sinners themselves, who often finding no ease in the business of their Calling, in the Conversation of their Friends, nor in the change of Company or Place, have been driven to seek for relief of another kind, and to apply themselves to proper Persons, unto whom they may unburden their Souls, and confess their secret Offences, hoping by their devout Prayers, and ghostly Assistance, to procure some remedy for their distressed Minds.

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And I may add, That so insupportable have been the Horrors of a wounded Conscience, that men have disclosed their capital Crimes to the Magistrate, when they well knew it was his duty to punish such Criminals with Death. And the reason why they exposed themselves voluntarily to Temporal Death, was to escape Divine Vengeance in another World, which they of all things dreaded. They did trust, that having confessed their Sin, and repented of it, and made all the satisfaction they could to Civil Justice, God would not enter in to Judgement with them, but out of his infinite Compassion forgive them; and save their Souls alive.

Neither was the Course here taken to be imputed to Melancholy or Distraction, since experience assures us, many hereby have quieted their Minds, and found comfort in Death.

Now, if the fears of what shall become of us after Death, were the Effects only of the false Principles which are owing to bad Education; certainly they would not be so general, nor so deeply rivetted in our Nature, nor so terrible, that Men should be willing to sacrifice their Lives to get rid of them.

(3.) The third Argument I would urge for the Immortality of the Soul, and that Men were not made

made only to live here, is this, That there is nothing in the World which fills the mind with satisfaction. Men are always dissatisfied with their present Condition, and endeavouring to make some Alteration in it; and after the Alteration is made, they do not continue any long time pleased; but rather discover that they have only changed their old Grievances for new ones, and are disturbed with a fresh set of Complaints.

Those who have the greatest opportunities to supply themselves with the various pleasures of Sense, should, if any were, be easy in their Enjoyments; and yet experience declares, that what lately they with much eagerness desired, does pall their Appetites, and grow flat and insipid.

It is well known that Men, who have had their Treasuries filled with Gold, who have commanded Great and Victorious Armies, and conquered and ruled over many Nations, have after the large encrease of their Wealth, their Power, and their Glory, upon little occasions been disturbed, and discontented, and fallen into such fits of Rage, or Lust, or Melancholy, as are in no wise consistent with true Contentment of Mind. And therefore they still press and press forward from one design to another, but with the same dissatisfaction; either trusting those who will deceive them; or striving to remove that which will never leave them;

or vehemently coveting what they shall never obtain.

Now, what reason can be given why worldly Goods ever shew better and greater at a distance, than they prove in our Possession, but this; that they carry no proportion to the Appetites of the Mind, which is of a Spiritual and Heavenly Nature, and can never hope to receive adequate Satisfaction from any thing here below?

Wherefore if these vast Capacities and Desires were placed in us by a Being of Infinite Wisdom, and if a Being infinitely wise can do nothing in vain, then it follows, that our Souls were created not only for this World, but to live in another, where they shall converse with, and enjoy such bright and glorious Objects, as will compleatly gratify and delight them. And from hence I deduce a fourth Argument for *the Immortality of the Soul*; viz.

(4.) From the common appetite in Men to live for ever, and in that Eternal State to possess the chiefest good which will satiate the highest and most extensive Desires of the Mind. Every Man that comes into the World loves happiness, and would enjoy it eternally; it was not only the desire of *St. Paul to be dissolved, and be with Christ*; but the wish of *Balaam, to die the death of the righteous.*

*teous.* He believed a future Life, and that good Men should be blessed in it, and he wisht he might have a share of their Blessedness.

We have had great experience of God's Goodness, who hath enriched us with many favours, and therefore we ought to believe that he loves us, and did intend good to us in the whole contrivance and constitution of our Nature, wherein he only could put these unextinguishable Appetites to live and subsist happily for ever, and to partake of such Felicity as this World does not afford, and which indeed is no where to be found, but in his infinitely perfect Being.

Now he who loves us exceedingly well, and of whose Bounty we have shared thus largely already, would not have endued our Nature with those vehement Appetites, which, unless he be pleased in fit time to give them satisfaction, can only serve to distract and torture our minds, and render us extremely miserable. For such a Treatment would be not only inconsistent with his infinite Wisdom, which appears in every part of the World; but repugnant to his boundless Goodness, which always disposes him to promote the Happiness, pity the weaknesses, and supply the wants of his poor Creatures.

'Tis hope of enjoyment of Everlasting Happiness, which makes us to bear Injuries, Pains, and  
Losses



Loffes patiently, and at length yield to the stroke of Death with a willing and contented mind. But had we reason to believe, that Death would make an utter end both of Body and Soul, as the conceit thereof all-along this Life would be an intolerable burthen, so we should leave the world with deep Horror.

But if there be a God; and that God is the Author of our Nature; and the Author of our Nature is infinitely Good, and always acts suitably to that Goodness; and if it be the property of infinite Goodness to bestow all that endless Bliss and Felicity upon its Creatures, which it not only hath made them capable of, but which it hath inclined their very Nature earnestly to desire and hope for; then we may from hence, beyond all question and doubt, conclude the Immortality of our Souls. And our hope of a joyful Eternity can no where rest so safely as upon the Divine Goodness.

(5.) I shall but name one Argument more, tho it is of unconquerable Force, to prove the future subsistence of the Soul; and that is Divine Providence which governs the World, preserves all things in their natural order, and observes whatever is done upon Earth, to the end all men may receive a Treatment from God, agreeable

able to their behaviour. That those who love, and fear, and serve God, may partake of the Glories with which he will reward the Heavenly-minded; and that they who neglect, and forget, and dishonour God, may be banisht into outer Darknes.

That they who have done good in their Generation, and shew'd pity to their fellow-creatures, may obtain a Recompence; and they who have been impure, and malicious, and have laid wait for the righteous, oppress the poor, and not spared the widow, may receive Judgment without Mercy.

But since this equal distribution of Rewards and Punishments, which the Divine Justice does require, is not made in this world, we have full assurance our Souls shall live in another, and there have Judgment pass upon them according to their deserts.

It now but remains that I make a short Reflection or two upon this Discourse.

(2.) If our Souls shall survive our Bodies, it ought not only to encourage us to be patient and resigned to the Will of God, under the great variety of Troubles and Afflictions which happen in this Life, but also to arm us against the fear of Death.

Since

Since Death only will lay open a passage for us into another Life, which will infinitely surpass this. For as much as there we shall be deliver'd from all those things, which render our present condition either dangerous or uncomfortable. We shall no longer be expos'd to the Temptations of wicked men, or of our own Lusts, now so dangerous and dreadful to us, when admitted into the Conversation of Angels and Souls made Perfect; we shall not so much as suspect treachery and wrongs when out of reach of the Malice of Men and Devils: we shall not fear Pains, and Diseases, wherewith it is not possible our incorruptible nature should be affected; in a word, we never again shall be liable to the power of Death, the King of Fears, for our Lord says we *cannot die any more.*

Quintus  
Calaber  
*lib. 14. p.*  
678.

The Poet supposes the Soul of *Achilles* after he was slain, to be introduced into the presence of his Son, and to exhort him, not to grieve and be cast down for his Fathers Death, by means whereof he was admitted to familiarity with the Bless'd Gods, but to furnish his mind with his Virtues, from which he should reap most pleasant Fruit.

Arrian. in  
Epict. l. 1.  
c. 9 p. 109.

' Is not Death not Evil? Are we not of kin  
' to God, and come from him? Let us go back  
' thither from whence we came; and get loose  
' from

‘from these Fetters, which are strait and heavy. Here are Robbers, and Thieves, and Judicatures, and Tyrants, who if they have Power over us, it is with respect to our *BODY*, and its Possessions. Let us shew they have no power, and wait the pleasure of God, unto whom, as soon as he shall discharge us from our Duty in the present Station, we shall return.

What befalls the righteous Man in his Death, and how little reason he has to be concerned and dread it, we learn from the Excellent Author of the Book of *Wisdom*: For God created man to be <sup>C. 2. 23,</sup> immortal, and made him to be an image of his own <sup>24.</sup> eternity; nevertheless through the envy of the devil came death into the World; and they that do hold on his side do find it. But the Souls of the righteous are <sup>C. 3. 1, 2,</sup> in the hands of God, and there shall no torment touch <sup>3, 4.</sup> them. In the sight of the unwise they seemed to die, and their departure is taken for misery, and their going from us to be utter destruction; but they are in peace. For tho they be punished in the sight of men, yet is their hope full of immortality.

O desirable Immortality! from the belief of which not any Evil can come, no real Good can be lost; but the worst of Miseries may be escaped, and the chiefest of Goods obtained. Thou puttest the Souls of the righteous in the Hands of God,

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a place

a place of the greatest Peace and greatest Safety, where without fear of being disturbed, or dispossessed, they shall praise, and glorify, and magnify, his Name for ever.

( 2. ) Since our Spirit must return to God, who gave it, it does highly concern us to keep it always in a fit Condition to be given back unto him. \* This is a great work,

\* Εργον ἔχεις ψυχὴ καὶ μέλας,  
ἢν ἰδέσθης.  
Ἐπὶ τὴν αὐτὴν, ἣ περ ἦς, καὶ  
ὡς ἐπάσθης.

Nazianz. Iambic. 2.

if we consider what our Soul is, or whicher it is going. 'Tis our Soul which hath the Image of God impressed upon it, and which is more valuable to us than the whole World; and this Soul is going to receive a Sentence, which will make it either infinitely Happy or Miserable, from that God, who is of purer Eyes than to behold evil, and therefore if it take leave of the Body polluted with the Lusts of the Flesh, he will abhor it.

If we have not banisht Envy, and Wrath, and Hatred, and all Malicious Passions out of our Souls, how shall we presume to surrender them into the Hands of God, who is Love; and when the Condition on which only he will now dwell in us, and perfect his Love in us, is that we love one another?

God



God is just and true, and his Eyes behold the things that are equal; therefore if we are false, and perfidious, and deceitful, and oppress or over-reach our Neighbours, he will command us workers of iniquity to depart from him.

It is an admirable Saying of the *Pythagoreans*, That there is no place on Earth more acceptable to God, than a pure Soul.

Ψυχὴ καθαρὰς τόπον ἀκερ-  
τατον ὅτι γὰρ Θεὸς ἐν ἧ.  
Hieroc. in Carm. Pythag. p.  
25.

I am sure it is the Doctrine of *St. John*, that every one that hopes to see God as he is, must purify himself even as he is pure. That is, must endeavour to become like God in his Purity, Justice, Love and Mercy, and other Perfections which are imitable by his reasonable Creatures.

May we then not only not give our selves up to commit acts of Uncleanness, but not so much as harbour or cherish any impure Thoughts. And may God in his infinite Mercy, bestow on us such a measure of his Grace, as may enable us to subdue our unruly Lusts, and bring them under the government of our Reason, and the Laws of our Holy Religion.

And may not the Horrors of a guilty Conscience seize upon us when the Terrours of Death shall approach us; but our Merciful Lord

at

at his coming may find us labouring in his  
Vineyard, and say, Well done good and faithful  
Servants, come ye blessed of my Father, for the  
Kingdoms prepared for you from the foundation of the  
World.

F I N I S.



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